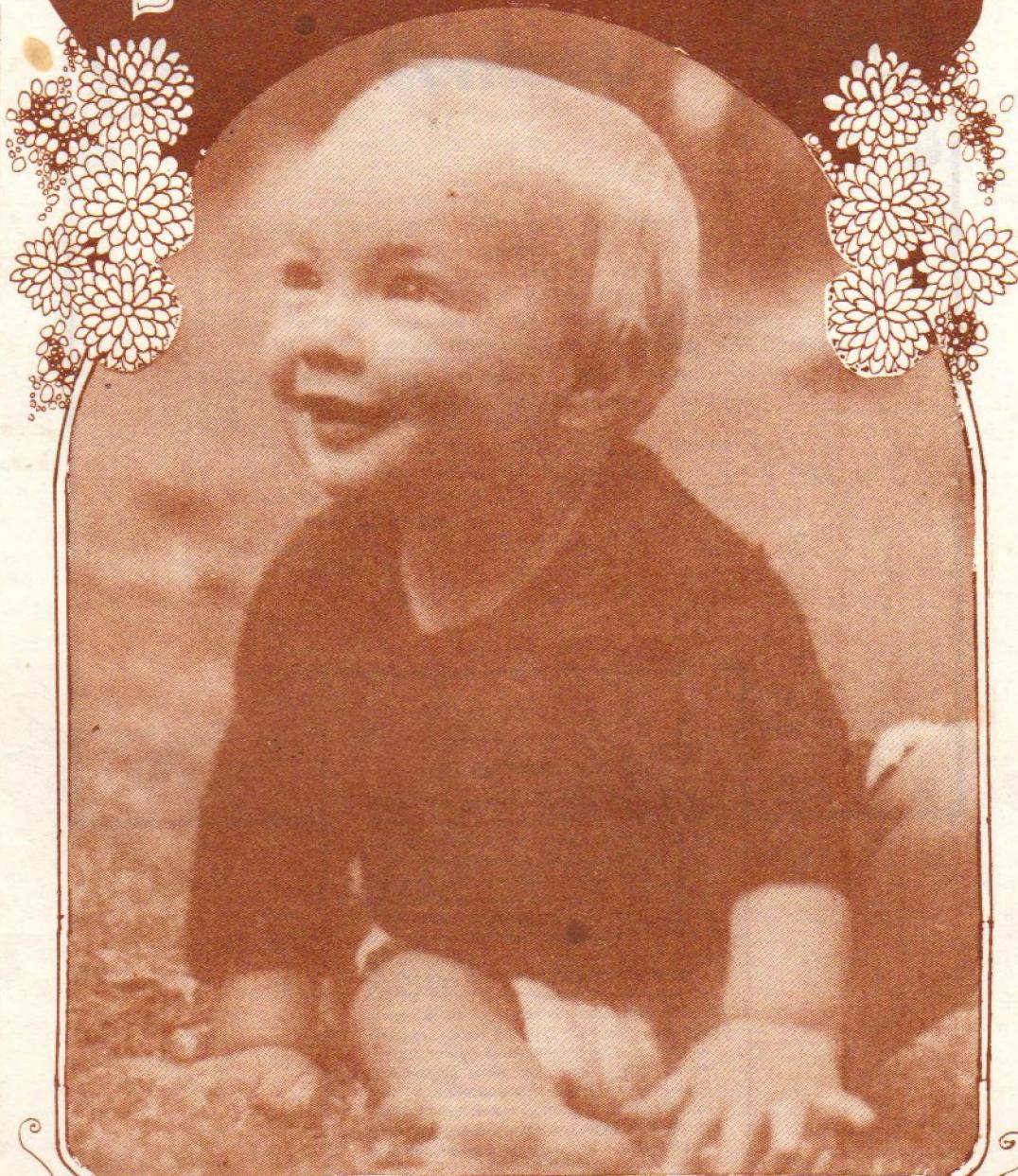


PRANAM



ANANDA MARGA SUVA SECTOR NEWSLETTER

SEPTEMBER OCTOBER 1980

Contents

- 2 A Human Bouquet, General Darshan
- 2 BABA in His Garden, news from India
- 3 Can I say to You, a song by Ashrava
- 4 Family Life by Giita & Bhaktavirya
- 8 Our Path & Treasure, Ac.Japasiddhananda
- 12 And He so loved the World by Dada Nalinaksa
- 13 What would happen if...? by Jinaneshvara
- 16 Children, Children, Children by Vasudeva
- 20 Reflections, anonymous
- 21 Striving to become Sadvipra by Dada Anil
- 25 Appeal Heard, news of brothers in Long Bay
- 26 Shanghaied, latest on the brothers
- 26 Sectorial Review
- 30 BABA declares competition
- 31 Addresses

THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

A Human Bouquet

SHRII SHRII ANANDAMURTI

(Just after giving this Darshan, BABA immediately had it translated and read to the Westerners at Central Office...)

Human life should not be compared with a single flower, rather it should be compared with a bunch of flowers. You see, every individual should do so many works in his life and the collection of all the works is his life. If every work is compared to a single flower, then the entire life becomes a collection of flowers, a bunch of flowers. But one man can not do all the different works alone, he has to depend on many others. For example if one is thirsty and wants to take water, he has to dig a well to get the water. For digging a well he might need a spade, so he has to make a spade. For drinking he requires a glass etc. It would be very difficult if for all this he relies only on himself. But if all the different works are dis-

tributed to different people, someone digging the well, someone making spades, another glasses and cups, then a thirsty man can easily drink water and quench his thirst.

Krsna said: Yoga karmasya kaushalam. The way, the art, in which the work is done successfully is called Yoga. If a man knows this art of karma, of action, then through this art one can reach the goal, attain the Parama Purusa.

To be established in this yoga we need a healthy, an ideal society and with view on creating such a society I have given PROUT theory.

Today the people may understand or not but the time is sure to come that the people will understand by their heart, that this is the only way to create an ideal, healthy society. (Summary)

G.M.D. 24.12.79 CALCUTTA



Baba in His Garden

It was the morning after BABA returned from one and a half months of DMCs conducted around India recently. Some workers were waiting to go for evening field-walk outside His house.

When He came out He began to examine His garden, showing tremendous interest in each plant. There must have been over 1,000 plants in all. On the walls there were 3 layers of pot plants hanging carefully, all neatly arranged. On the ground every spare inch is covered with pot plants, leaving only narrow pathways.

Baba was examining one plant when Dada Aksayananda, BABA's garden-in-charge, commented that there are 3 varieties of one particular plant. Baba responded by saying that, no, there are 4 varieties. After a little search, sure enough, a fourth variety was revealed.

Just before leaving the garden and entering the car, Baba said, "You see, so many varieties of plants in such a small place is only possible with proper arrangement and system. So too, the human beings can do great

things on this little planet with proper system and arrangement."

In the car Baba was asked about His meeting in Delhi with some government officials, professors, some of the foremost authorities on botany and flora in India. A margii had arranged the meeting. It appears that the professors were amazed at Baba's knowledge. They offered Him their services, but Baba declined, saying that He had come to serve them.

After the meeting, the professors asked one of the margiis with Baba at the time, where Baba had obtained His doctorate. Of course the margii replied that Baba had no doctorate. Later, the same margii told Baba about it. Baba told him that he should have said He (Baba) had studied at Anandanagar.

Baba, on another occasion, told of a funny incident. He had asked one worker to plant mint, menta. Although the worker didn't know exactly what it was, he went and purchased some mint candy and planted it, wrapper and all. Baba and everyone present were overcome with laughter, after which Baba added, innocently, "I didn't disclose the name of the gentleman."

During reporting at one RDS, Baba asked for all the details on production at Anandanagar. He took personal interest in every item, discussing everything from radish to passionfruit and bellfruit. During the reporting, it came out that one crop was attacked by insects. Baba erupted upon hearing this, "Why didn't they use (such and such) pesticide?"

"CAN I SAY TO YOU"

V1 Can I say to You
that I love You, as though You
didn't know.
I'll come close to You
Whisper in Your ear, til I'm
right beside You.

Ch1 In the (deepest) depths of my
heart I love You
I do - I love You.
Your eyes look at me
They say You've known always
I know - I just had to say.

V2 Take this trembling hand
I know you understand
Together we'll climb the stairs
I'm in paradise, with You by my
side
For You, You're all I live for.

Ch2 On our last night, magic of the
night
I tried to hold the tears
To be strong for You
But my heart fluttered on
As the tears rolled by
I could not hide - my love for
You.

V3 Can I say to You that I love
You
As though You didn't know
I came close to You
Whispered in Your ear, til I
was right beside You.

Ch3 In the depths of my heart
I love You
I do - I love You
Your eyes look at me
They say You've known always
I know - I just had to say.

(Repeat V2, then Ch2 - instrumental)

V5 With Your wistful smile
You walked down the aisle
Then turned to bid adieu
Thank You for that night
Starry starry night
For now I leave -
But not without You.

Ashrava

Family Life

Giita & Bhaktavirya

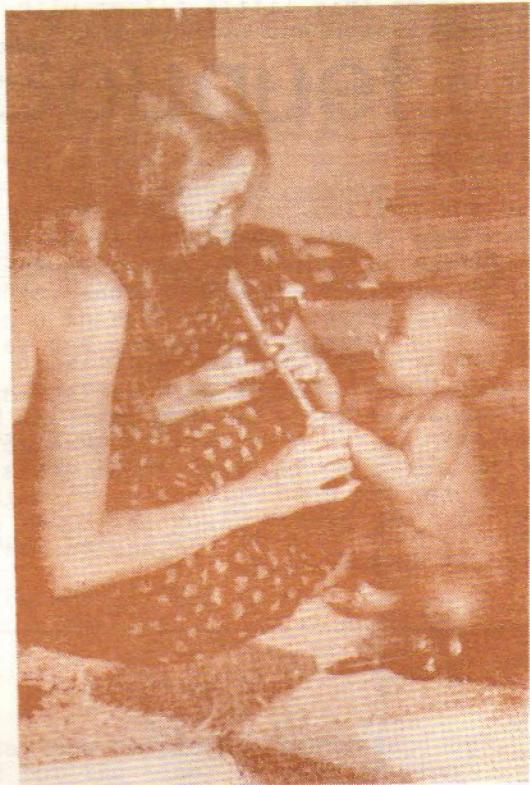
To each and every person's life there are two aspects, the internal and the external. To be healthy, these two aspects must be in balance and yet one of the greatest struggles for a spiritualist is to achieve this harmony between the internal and the external.

In Ananda Marga, this struggle is no less intense and in fact most of the frustration that many family people experience comes from an inability to achieve harmony between the internal and the external. It has to be admitted that the final resolution of our internal and external lives is a long term goal and for those Margiis (especially family people) who feel worn out with nappies and dish washing, there is little inspiration in the thought that eventually, the spiritual and the mundane can be united.

In this article, we would like to give you some inspiration that is more immediate than long term.

The first point to be made is that acaryas and avadhutas do not have any special monopoly on spirituality. Family people ARE great spiritualists. Many of you may remember Dada Abhiik speak of a few married Margiis in India as being the greatest spiritualists in Ananda Marga.

The idea should not be entertained that acarya life is our aspiration after we have put in an apprenticeship as a family person. Family life is spiritually complete in itself.



Nor should we harbour ideas that acaryas have a head start in the spiritual struggle or that things are easier for them - remember that justice in the spiritual sphere is perfect.

These damaging ideas that undermine a family person's morale and self-confidence arise out of a misunderstanding of spirituality and a misunderstanding of the acarya/family role.

Spirituality is an internal struggle. The pain and frustrations we experience in life are not external impositions but due to faulty internal or mental posture. Spiritual practice is the means by which we acquire a proper mental posture. Constant ideation on the Supreme Entity is our internal goal, our internal aspiration. Whether our lives appear to be dominated by

"dish-washing" or "reporting pro formas", the scope for spiritual struggle remains the same. The effort required to concentrate on the Supreme is just as intense.

To put it briefly, whether we are married or a whole-timer has no significance in our internal-spiritual life.

So what is the significance of family life? Well, it has great significance in our external lives and in the external life of Ananda Marga.

At this point in the development of Ananda Marga on planet Earth, there is a lot of talk of sentiment. Common sentiment is the cement which binds people into nations. Sentiment will be the driving force behind samaj programs.

Ananda Margiis are also bound by a common sentiment which arises out of our common struggle to embrace that Supreme Entity - so by the same logic, Ananda Marga is a Nation. We are a peculiar nation being without a territory but we are a nation nevertheless.

But nations do not live by sentiment alone - there must also be organised activity which in political parlance is known as the "State". In the Dharma-sastras of the Indian scholar, Manu, he outlines seven essential elements constituting a monarchial state. These are in order of importance: 1) the king, 2) the ministers and officials, 3) the fortified capital, 4) the territory, 5) the treasury, 6) the defence forces, 7) allies of the state. To this list could be added the "culture" of a nation. Bearing in mind that Ananda Marga is a special type of nation without territory, we do have all the other facets of a nation. We obviously have a king - a very great king. Perhaps in the global jagrti outside of Calcutta we have at last acquired a fortified capital. What small amounts of money we have acquired have been put to work with an

efficiency that would shame the Australian Treasury and despite bitter and armed opposition, we have managed not only to defend ourselves, but to grow in strength.

What has all this to do with family life?!

Well, who are these ministers and officials of the state? Officials are of many kinds. Every great king is surrounded by courtiers and ministers and a few of these belong to the inner court. Then there are the bureaucrats who administer and the couriers who travel. All of these maintain the structure of the state and ensure its smooth functioning.

In Ananda Marga, it is the acaryas who fulfil these functions. Another vital role of the acaryas is to foster the culture of the nation, i.e. to foster our spiritual practices.



But there is another class of officials essential to a nation - the ambassadors. Ambassadors are the ones who represent the nation to the rest of the world. They are at the periphery of the nation but they present the character, the flavour of the nation, not to mention its policies and ideology. Fulfilling this role in AM are the family people. The important thing to remember is that although family people work at the periphery of the nation, their appointment comes directly from the king. They maintain a direct link with the king and their proper functioning is essential for the well-being of the nation.

In the same vein, the homes of family people may be compared to embassies and as such they are seen by the rest of the world as a reflection of our great nation.

To be successful ambassadors, family Margis need to cultivate a number of attributes. A few to mention are:-

1) Intensity: Very little can be achieved in the service of a great king without intensity. Household responsibilities are in no way an obstacle to acquiring intensity. Making efforts to understand the greatness of our king and the urgency of His mission will give us intensity.



Family life in Ananda Marga must be lived at an intensity that is unusual for other families.

2) Hospitality: Margii homes, like embassies, are the gateway to the nation. If a Margii family can perform no other ambassadorial function, it can at least invite others to share its meals and its spiritual vibration. Where appropriate, this hospitality should be extended to acaryas.

3) Warm human touch: Whereas acaryas teach, organise and inspire, it is the role of family Margiis to manifest the king's mission with a warm human touch. Family Margiis are the arms of the King extended to embrace all new-comers.

4) Settled orderly lives: Family life cannot flower the way it should unless there is stability and order. Families should make roots and connections that extend deep into the community (in his/her internal life,

however, the spiritualist remains free from these attachments). Moving around or living with the expectation that some day you will be moving on, is like operating an embassy that opens at random hours.

As well as being ambassadors, family Margiis are also the Treasury of our nation. Apart from the odd business, and gift, most of the material wealth that enters the Treasury of Ananda Marga, is generated by family Margiis. Family people sometimes forget that the economy of Ananda Marga is dependant on them.

So - family Margiis remember - you are the ambassadors of a great king, upon your shoulders rests the honour of representing that king to the rest of the world. Keep this in mind, that you not only have a spiritual connection with the king, but also an organisational link - and then your family life will take on a certain grandeur.

COMPETITION

BABA has just declared a competition between all bhukti pradhanas around the globe. From the different regions in the sector, the best bhukti pradhanas are to be selected according to the amount of work they are doing. There will be 3 winners from 3 groups; Melbourne, Sydney and Brisbane regions will be one group. Perth, Port Moresby and Suva regions will be the second, and Guam with Wellington will be the third.

Those lucky 3 BPs are invited to BABAs' house to visit His garden, gallery and Museum. BABA will personally spend time explaining many things to them.

Ever since BABA introduced the work of bhukti pradhana, He has given emphasis to it. This competition, the first of its' kind, shows again the importance and value which BABA places on those holding this noble office.

Our Path and Our Treasure

Ac. Japasiddhananda Avt.

Two to three years ago I was invited to speak at a seminar and conference in New Jersey. The speaker before me was a Hindu sage named Swami Sivananda.

One of the vast number of qualities that our loving Gurudeva must be teaching us by His example is surely clarity and precision in use of words.

In this light, the choice of name that Baba gave this pathway, "Ananda Marga" and organisation "Ananda Marga Pracaraka Samgha" is entirely meaningful. Ananda Marga means Path of Bliss and Pracaraka Samgha means "the group which propagates". How beautifully our whole outlook and purpose are expressed by these names. "Path of Bliss" is so significantly different from, say, "Path to Bliss". Our whole path is of Bliss - we are to enjoy that spiritual happiness all the way along the path. Unfortunately however, so many paths which profess to teach the way to reach the "pie in the sky" look so negatively towards life, seeing it as pain or illusion - an undesirable state from which to escape.

There are two great shortcomings of these philosophies:

1. They are blind to the fact that this world is but a manifestation of God (Brahma) so they fail to see the true beauty of life;
2. In denying God's existence in the manifest world, they deny God's Godliness, as they must believe that either:
 - a) God is a mean being who wants us to suffer; or
 - b) God isn't perfect - He made a mistake in creating the world; or
 - c) God isn't Absolute, something else created the world.

Such grave errors in the attitude towards God, and life, must undoubtedly be reflected in the whole life-style of such persons. An episode in the life of Krishna offers an interesting comment:

Krishna had come across a group of ascetics living an isolated existence deep in the forest. "Why do you live here, so far away from all?" The eldest answered "I saw the futility, wickedness, ugliness of life as led by men. I gave up all in search of peace, and found it here." Krishna then said: "Master, life is not futility. It should be lived fully with strength, vigour and beauty. This is Dharma." "When you grow up, you will see the futility" replied the ascetic. "But I will welcome you here. To give up life, which is misery, is real Dharma." Again Krishna responded "If to escape life is Dharma, why did Brahma create it?" "How would you lead your life, son?" "I want life to be lived as it is, as long as it's lived in Dharma. Then it is worth living." Laughing, the ascetic continued "You have no experience of the world. You have not yet seen wickedness as I have. If you want peace, give up life." "Master, I have found peace." "How?" "Through right deeds, done in the best way I know, regardless of what they bring." "You are a wonderful boy, my son. You have found life by living it - a strange doctrine!"

The matter could be approached from another angle: devotion. The devotee is one who is so madly in love with Parama Purusa that he or she has only one desire - to please Parama Purusa. How to please Him - give Him what He wants.

"I want to see you all laugh. It gives me great pleasure to see you laughing."
Baba.

And so Baba has shaped His path, Ananda Marga, accordingly. Ours is a subjective approach with an objective adjustment. Parama Purusa is our subjective or personal goal, but in the process of attaining that goal, we adjust with the external world. How do we adjust? Not by being sad, fearful, nor aloof, but by recognising that it is His wish that we are here, and enjoying it.

Here we must also understand just how we are meant to enjoy. Again, we can learn from Baba's precision with words. In the statement above, He says that He wants to see us laughing. He doesn't just say He wants us to be happy - He wants to see us laugh. Happiness is the mental experience of peace achieved by relieving the mind of a desire (eg. attaining a desired object gives happiness) or by bringing the mind to the state of peace by some means. But laughing is a bit different. Happiness may be a prerequisite to laughing, but laugh-



ing is achieved when the mind realises something instantly. What does He want us to laugh about - what does He want us to be laughingly realising? Him, of course. He wants us to enjoy not the objects or the experiences, but Him within the objects and experiences.

Ananda Marga is not just a spiritual path for individuals, it is also a means through which society as a whole is to be "spiritualized". Two points must be made here:

1. To establish spirituality in society, we must participate in society. So in our work, we are also to laugh - we are also to see Him in all our objective, social life;

2. The expression of our spiritual outlook in social terms must be summed up in the word "universalism".

The emphasis of our tantric path is on practicality, and so we find that He has given us practical means for achieving these two things amongst which are the socio-spiritual functions of Carya Carya. Upon examination of the socio-spiritual functions - baby naming, marriage, first entrance into a house, shraddha ceremony, etc. we will see that these two factors above are common to all of them.

In all the ceremonies we are reminded in one way or another, that all is His Grace. After kiirtan and/or Lishvara Pranidhana and/or Guru Mantra prepare the spiritual vibrations, all present repeat such beautiful things as:

Infants Jatakarma: "O gracious Brahma, May we be able to perceive Thy all-pervading manifestation in this infant, in whose form Thou hast appeared in our midst this day";

Marriage: "By the grace of merciful Brahma may we be helpful, to the best of our capacity, for the all-round advancement of this newly married couple";

Disposal of the dead body: "We have returned Thy son/daughter to Thy gracious lap with all the sanctity of our heart. Oblige us by accepting Thine own".

Even from these few examples, it can be seen how the ceremonies put everything into proper perspective for us. To actually participate in them is to experience His sweet spiritual laughter, as I'm sure you've all experienced.

Universalism - easy to understand, difficult to live up to. In almost all the ceremonies, there is a collective oath, which reminds us of our responsibility to each other. These oaths fuse the unit family and the Cosmic family, and rise above all narrow and divisive sentiments. As we repeat our oaths of initiation daily, so too it would be a useful exercise to occasionally read through the collective oaths we have taken at different ceremonies. Without the ceremonies and festivities, the very warmth and sense of family that unites Margis would be endangered. In Carya Carya, Baba has defined the treasures of the Marga - our treasures - as being: "Sublime philosophy, Universal love, and intensely keen unity among yourselves". Where would we be without our treasures? We'd truly be poor.

At no cost must we ever allow our spiritually based unity to erode, for then we would be condemning our whole spiritual and social philosophy to a "Textbook on the shelf" existence. Fragmentation of Margis into clickish circles would be the death of Ananda Marga, and it could



happen if we ignored the spiritual ceremonies and festivities that Baba has prescribed.

The consequence of loss of unity would be disastrous to our spirituality. The sense of altruism and sacrifice would be replaced by egotism and self-centred greed. The powerful collective spiritual vibration which we experience when we come together for Dharmacakra, ceremonies and festivities would be replaced with individual power-seeking, social climbing and self-aggrandisement. Spiritual aspirants need spiritually-based friendship and company, otherwise it's easy to get entangled in the spider-web-like social conditioning which dissolves the purity of heart. And spirituality without purity is only hypocrisy.

Socially, we can never hope to create a universal society unless we are firstly a society ourselves, and the key factor to being a true society is unity. The 'society' of today is really no society at all for there is no real sense of unity; the predominant motivating force in its individuals is not "I want to do what is best for all", but "I want to get everything I possibly can". For such a society, the term 'rat race' is a more appropriate one. This lack of unity is the fundamental reason why today's 'society' has failed miserably to fulfil the needs of its people.

A characteristic of human nature is the need for company. Affectionate warmth, caring and sharing are essential ingredients for any meaningful human relationships and must be recognised as psychological needs. Hence, living in isolation is an unnatural, undesirable state for most people, yet it is a sad fact of life that so many people suffer from loneliness and its related afflictions even while living in a city of millions.

Everyone needs to love and to feel loved, but within the structure of 'society', this need isn't completely fulfilled, for usually 'love' is in fact not love at all. The number

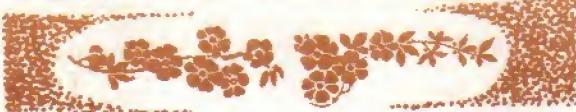
of friends that a person has often depends on factors such as job status and influence, wealth, cultural interests, family heritage, nationality and language, religion, beauty, strength, sporting ability, talking ability, and so on. The selective nature of this type of friendship divides society into classes, groups and circles. When this is compounded by the qualitative nature of such friendships, or rather the lack of quality of friendships based on "what can I get out of it, him or her", the divisiveness leads to many individuals and minority groups being treated as inferior outcasts, fragmenting the society and creating numerous social problems.

Ananda Marga is open to all; no-one should get the scope to feel unwelcome or inferior. Within the Marga, regardless of organizational position, all are brothers and sisters, sons and daughters of the Cosmic Father. It is this unity, or sentiment of Universalism, that the society needs so desperately today; and to awaken this sentiment is our mission.

The success of Ananda Marga depends upon us, for we are Ananda Marga. Our path is a dynamic, revolutionary one; so no doubt, we all still have a lot to go through - personal clashes, greater demands upon our time, wisdom and energies - who knows maybe even persecution. Any of these things could be enough to break a member away from an organisation, but we are not members of an organisation, we are members of a Family. For our Family - for Him - no opportunity for service is too great a sacrifice, rather it is a great privilege.

"Marching together of all in unison is termed as society. Instead of despising those who have lagged behind, help them to advance. This alone will be your Social Dharma."

And He so Loved the World



If you love the world and its people, and fear to leave them behind,

If you love the world's highlands and valleys, its trees and its birds and their allies, and the streams that leap bravely down mountains.

If you love the dark sea as it surges and roars inspiring awe in your eyes, or sighs ceaselessly, making your heart ache with the loneliness of its external song; leaving patterns in the sand, traces of an ocean that flees as you approach, or in a different mood lies still, curved blue, casting back the sunlight to the sky.

If you love to see the sun touching the sky with wings of fire as it constantly sinks, into the sea, yet from another angle bringing a never ending dawn, and the still magic of the stars as they float in frozen shoals on the ocean of night;

And if you love the thrill of curiosity that comes when your eyes are opened wide by a look, or a phrase, or a stubbed toe, and your mind sweeps out as if to encompass all knowledge in a single stroke, but is pulled up short by your ego's iron leash; and the drifting softness of your dreams, that weave enchantments in your sleep.



If you love just the things that are near to thee, and fear to leave them behind, then that is not love but addiction, and this world will be the source of your bondage.

If you love them for what they are, and not for what they appear to be, then you are possessed of devotion and this world will be the source of your bliss.

If you love sad humanity, who has so often bathed the world in blood, and then in tears, who strives to be more than human, but often stumbles, and is less, and you know why.

Then your love for creation will not be frustrated, for oneness with God, brings infinite love, and infinite power and infinite wisdom, and the woes of the world will be healed by you.

For only with love can the cycle be broken, and the act that reaction brings, words that are spoken, all become pure through divine ideation, reactions released, impotent and harmless, then the love of the part is the love of the whole, and the love of the whole sustains all of the parts.

So our love of the world becomes love of the Lord, and the Love of the Lords sustains all of our hearts.

Ac. Nalinaksa Br.

What would happen if...?

Jinaneshvara

The topic for an evening's discussion in Sydney recently was 'Women's Economic Liberation'. It may sound like a good discussion for Prout: co-operatives, equal pay, Govt. allowances for housework, unions, home industry, and it might have been just that; another night of Prout discussions, but it wasn't.

Baba has made a statement about Women's emancipation that was part of an article in Pranam over a year ago ('A Bird Needs Two Wings To Fly'), and this article caused a few waves, but only amongst the sisters. Although it was fairly pointed, it didn't seem to have any widespread effects where it should have. This statement was also used for the starting point for the Prout discussion. His words on the matter are:

"Freedom comes through struggle. None just dishes it out to someone on a platter, for, freedom is no charity. It is one's birth-right. But the right that women have lost today at least so it seems in most of the countries of the world, when put to socio-psycho-analysis shows, I am constrained to say, that the women have not really lost their freedom, they have delegated their own destiny into the hands of man as a sacred trust and on good faith. This is the plain truth. I cannot but laugh when I see a pedantic lady with a proud upturn of her nose entrusting her children to the charge of the maid-servant or Ayah, goes about in her husband-earned motor-car, attending meetings and making tall speeches on woman's emancipation. Candidly, when there is no question of women's right having been snatched away at all, it hardly calls for an agitation, reminiscent of the Trade union. Whatever responsibility there be on this account, it is en-

tirely man's own. If any agitation is called for at all, the initiative must come from the men themselves. Today, having recognised the necessity and interest of the woman, it now devolves on man to gradually restore to her her rights, which one day she had surrendered to him in a weak moment of helplessness or in obedience to her inner bidding."

Pheew! Quite a mouthful. And we discussed every bit of it for hours. Inbetween we ran the gamut of all manner of ideas relating to it. In a nutshell it said, 'Women's emancipation is man's responsibility'. But what does this mean? What are the implications? How does man begin realizing his responsibility and acting upon it?

Gradually some ideas surfaced and took shape. They grew out of the problems and struggles of different people. An Acarya struggling to help in some matrimonial problems. A brother coming to grips with an emotional block. An artist striving to develop his subtler nature. Gay margis. A sister growing in her awareness of her new-found potentials. What sprung from this was the deeper question - "What is it to be a male? What is it to be a female?"

We are on the spiritual path because we have come to grips with the age-old question of 'what is the essence of life?' We have realized that we are that Absolute Consciousness. But to become one with it we must also come to terms with our relative existence - personally and socially. Personally we must develop that balance between the physical, mental/emotional, and spiritual. Our characteristics according to sex are also part of that balance. continued over



We couldn't come up with a clear answer to this question as it is a growing process, but we do know that what we are today is a combination of socially conditioned and biologically based roles and relationships.

'Which is which' in areas of work and relationships has still to be clearly defined. But before we could do this we had to explore some more fundamental principles that shaped our vision.

In a meeting of mixed sexes, the conditioned behaviour unconsciously took over and was reinforced, whereby brothers being more extrovert, confident and intellectual, dominated any activities in a loud, aggressive manner; and the sisters, being less confident, became introverted and quiet. So the brothers have to be aware of their dominant masculine energy and develop their feminine characteristic of sensitivity so that the sisters can have the chance of expressing their potential as people.

We discussed many practical examples of how problems were caused by this distortion of energies and what could be done to remedy them. I will give you a few of the directions that our discussion took. A real sharing of domestic responsibilities, especially child rearing, would allow the sisters to get out into the community ('masculine') and the brothers to develop their potential as an emotionally expressive person who is sensitive and giving; ('feminine').

This created world is the balance of Shiva and Shakti - Yin and Yang - Masculine and Feminine energy. The Masculine has characteristics of rationality, externality, hardness, aggressiveness. The Feminine: intuitive, soft, receptive, nurturing.

We ranged through the various spiritual practices and conduct rules that gave expression to this development of potential, especially on the brothers need for sensitive, intuitive feeling that can be

developed through such activities as kirtan, bhajans and social service. The scope for these was seen through HFMG and PMSA meetings for the brothers to discuss these problems and get involved in subtle practices. The roles of the various forms of art were also obvious in this respect, especially drama, music and dance.

In some people's opinion this imbalance of energy was also present in a previous over-emphasis on the masculine qualities of 'revolution' and ksatriyan activities, with a subsequent dwindling of attention on other programmes like dharma pracar. Whatever the case may be, a clear balance must always be maintained between the two.

It was seen that at present the most important thing that could be emphasised, besides recommending similar discussions in all units, was that all margis, especially brothers become aware of sexism in speech and writing. Sexist language can be more easily understood if you look at other forms of exploitative language like racism and imperialism. Imagine if every time the word 'person' was intended, the word 'white' was used instead. When you become aware of oppressive language it becomes painful and distracting to read it.

In human beings these two energies are both present to differing degrees according to the individual. Where the Feminine energy is prominent physically and psychically, then that human is called a Female and visa versa for the Male.

In today's society we have a problem about this. Sisters have been socially conditioned to reject their masculine energy of self assertion, confidence, aggression etc. and the feminine energy has been over-emphasised. For males the reversal has occurred. The masculine characteristics have taken over, the feminine shied away from and suppressed. Because of the extrovert, domineering characteristics of the masculine energy, males have tended to dominate the world and females have been shoved into a second class position due to their submissive, introverted feminine qualities.

Now, through the Women's movement, women are gradually trying to restore that balance within themselves. They are developing that part of themselves which is masculine energy. Of course there is over-reaction in all areas and we have to establish what is the best balance. But women are finding that development on a personal and especially social level can only come about if a balance occurs in the other half of the society - the males

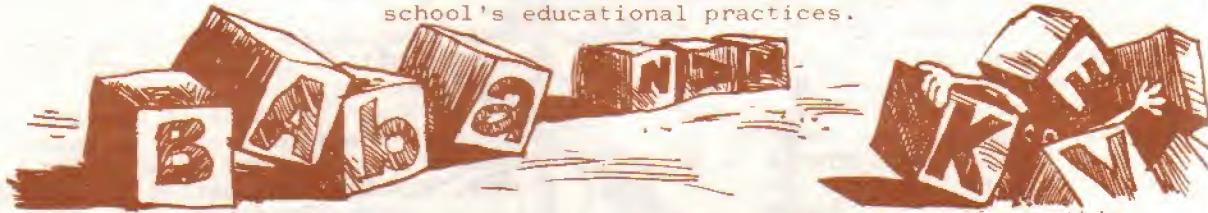
Because most males aren't in a suppressed position in the society, as the females are, they aren't so aware of this imbalance in energy, especially in themselves. In Ananda Marga our ideology may be well developed, but its application is dependent upon the individuals in it. As we are basically the products of conditioning of our present distorted society, so we carry much of this into our activities in Ananda Marga. This has to be seen for what it is and remedied. For Ananda Marga to be the vanguard of progress it must embrace the necessary changes within itself first as a practical example to the rest of society.

So, in a paradoxical fashion, for the brothers to meet their responsibility of restoring the rights of women, they must first come to terms with themselves as males and bring a better balance of their masculine and feminine qualities. Although it has been pointed out in the past that it is the brothers' responsibility for women's emancipation, there has not been any real change, because the brothers have approached the problem from their overtly masculine viewpoint of intellectually acknowledging it as something external to themselves. Brothers need to develop an emotional intelligence.

I hope that I have been able to clearly represent the many ideas that flowed forth from these discussions, as such a fundamental and subtle principle as we have been discussing has many wide-ranging influences. The airing of these ideas and directions can only stir fresh dynamism in place of any stale nitches that may have developed. Let us have utmost in our minds that we are always ready to surge forward with a renewed inspiration and energy necessary to realise our sublime goal.

Children! Children! Children!

The following are exerts from a booklet recently prepared for Sunrise Progressive School in Sydney. The booklet is designed to help parents and interested people become more aware of the philosophy governing the school's educational practices.



We will be well pleased if by some special magic this booklet conveys a human touch - a special feeling that over and above any discussions about the need for constructive, all-embracing educational reform, there remain the children: their needs, their longings and their future.

Teachers at Sunrise have an overall objective that carries through all of our lessons: focus on the inner lessons for expanding children's minds, and view the outer lessons as the vehicle within which inner realisations are wrought.

DIRECTIONAL GROWTH:

Every human being lives for certain things or objectives governs the ways in which we expend our energies or the pathway of experience we move along on life's journey. For example, if a person's goal in life is to be Prime Minister, then the path of experience that person would move along is through the political arena of life.

What compells us to fulfil our goals? To understand this we must understand what gives us the desire to remain alive and experience life. Ask yourself this question: say you were feeling down and out; feeling depressed. If you were genuinely feeling this way wouldn't your mind be in a similar state to the many who desire to end life, or who just give up, feeling that life is just not worth living? Now take the other extreme and say you are a person who feels life is a 'gas', full of fun

and happiness. If you were this person, would you be the type who desired to end your life, who felt that life's not worth living? Obviously not.

What is the difference between these two categories of people? It is only their state of mind. It is the state of mind that makes one category of people wish to end their life or feel life is not worth experiencing. And it is the state of mind that makes the other category of people desire to continue their existence and experience life. So when it is asked what gives us the desire to remain alive and experience life, obviously it is our state of mind. What sort of state of mind are we living for? Obviously a happy state of mind. By happy state of mind we mean a state of mind which can be enjoyed.

In fact if we look a little further we will find human beings acting in either of two ways in order to ensure the experience of an enjoyable state of mind:

- to fulfil some goal or desire that will seemingly give us a state of mind we will enjoy, or to protect someone or something that gives us an enjoyable state of mind (e.g. car, child, husband, wife). This is unconsciously done to ensure the continuation of the sense of happiness;
- to avoid an experience or to terminate a state of mind we find makes us feel 'down'.

These two facts are not often realised by most of us as we go about our

daily lives. The tendency is to think that we are living for that car, or to be in love, or for that house. What we don't realise is that when we think of our dream-home or dream-love we get a little buzz and enjoyment from the thought of experiencing this house or new love. When we think about it clearly, we see that it is a state of mind a given situation evokes in us which determines the pathways of experience we move along in life. This state of mind determines whether we desire to live for something, to devote our energy to moving towards it, or alternatively whether we decide to move around and avoid it.

So it is the same with a child. The directions a child will take in life or the pathways of experience s/he will chose will be determined by:
1) the imagery of the child's mind, imagery that gives a child enjoyment, happiness, etc.;

2) the child's ability to pursue an

image and turn that image into something real that can be enjoyed. Here the external side of education as explained earlier will bring this about. For example, our dream home...If we were to make that image a reality we would have to raise the finance, organise solicitors, etc.

It becomes interesting when one realises that what a child achieves and does not achieve, and the pathways of experience or direction it chooses to take in life are determined by these two factors. And if the educator is aware of this fact, he or she can do much to ensure the child starts this life on a positive footing.

How does the educator do this?

Let us focus on point(1) above. To have any bearing on the imagery in the child's mind, the educator must be aware of how to do two things:

a) how to instil positive imagery



in a child's mind - imagery that the child enjoys, and therefore wishes to retain and inspire towards;

b) how to eliminate negative imagery or goals from the child's mind - by negative imagery or goals we mean those which cause anti-social behaviour, unwarranted violence, possessiveness, sadism etc. ***

INTERNAL GROWTH.

By internal we mean those traits within us that govern our attitude towards life and other people. It is interesting to see the different criteria from which parents or educators establish what is a good character trait and what is a bad character trait. If you look at most religious school you see their ideas are based on the ideology and teachings of the founder of their particular religion or movement.

If you look at state educational systems their ideas are based on laws of society, i.e. they hope to develop children with attitudes that will make them good citizens for the political ideology for that given day. Don't get us wrong, we're not knocking the state and the religious educational systems, but we are saying that we feel that formulating a system to determine the acceptable character traits in this way is very limiting.

Surely the system must be based on laws which enable any group of human beings - no matter what their religious, racial or political affiliations - to live in harmony with each other, their environment, plus have the urge to move ahead and expand their minds to embrace more 'new advanced' frontiers of life. Surely then we would have a better grade of humanity.

To enable this to happen, we at Sunrise feel that such a system must be based on three fundamental facts:

1) Life leaves some people less fortunate than others. This may be

due to lack of opportunity, lack of good fortune or perhaps a physical or mental handicap. Hence the need for service to those less fortunate;

2) The fact that to maintain peaceful and stable living conditions, human beings have to learn to live in harmony with each other and Nature;

3) The fact that in order to gain greater mastery over life and to overcome naivety and ignorance, and to achieve the continual expansion of our mental horizons, the contemplation of the laws and realities of this universe is essential, for this ensures the advancement of the human race and the creation of better living conditions.

Let us look at each one of these points to see how they are essential for the continuation, stability and expansion of our society.

1) Why is service to the less fortunate so essential for a stable society? If we look at history we will see that one of the main reasons for revolution or political unrest was the fact that those who were less fortunate found that as time went by their conditions did not improve, in fact they deteriorated. And when they turned to those more fortunate than they, their cries fell on deaf and often arrogant ears. This built up resentment and if allowed to go too far, an explosion of hatred and vengeance resulted in revolution, e.g. the French and Russian Revolution.

A question may arise in your mind: cannot indiscriminate service prove to be dangerous? Cannot the 'do-gooder' do more harm than good by making some people lazy? True, but such action is usually the result of ignorance; very little education is ever provided on this subject.

What we mean when we say Sunrise develops the character trait of service is that:

a) We develop a sensitivity within the child to the needs of others:

b) We help the child discriminate between the cause of the problem and the external consequence of the problem, thus enabling the child to see where the true need lies.

It becomes obvious that as a child grows, its capacity to discriminate between these two points also grows, especially if an in-depth and intelligent education is given to the child from the outset and followed through. At Sunrise this is what we are endeavouring to do.



2) Why is it so necessary for us to live in harmony with each other and Mother Nature in order to ensure stable living conditions on planet Earth? When one country with expansionist policies invades another it violates this law and reaps the consequences. When a commercialist, because of his or her greed, does not care how he or she rapes or pollutes the environment, this law is violated and the consequences are forthcoming. We must live in harmony because we have the power to destroy life on this planet. We simply cannot afford to pursue our personal desires in violation of this law.

So at Sunrise we endeavour to establish this character trait where the child desires to live in harmony with others and its environment. This is not hard to do once the child is exposed to situations where this abuse occurs.

Some people may ask, "are you inferring that a child should 'quote the bible' and turn the other cheek when their personal rights are violated so as to maintain peace and harmony?"

Not at all. To make this clear an illustration would be useful. If a child found him/herself in such a situation at school, the sort of action we would encourage a child to take would be as follows:

First, we would encourage the child whose rights had been violated to reflect and see if they were at fault in any way. If not, then the question to be answered by that child is why is the other child acting that way towards me? Perhaps the offending child had been treated unfairly, and is therefore taking it out on those around him or her. Such a situation may only require understanding and guidance.

But if the offending child has been a bully then the appropriate action might be to stand one's ground and put such a child in his or her place to ensure harmony within the school.

3) Why is expansion of the mind so important for the welfare and advancement of society? History shows what suffering superstition and ignorance have caused humanity. Remember the crude and ridiculous systems of medicine practised in the Dark Ages? In fact if we look at the great-pioneers in philosophy and science, it is apparent how much they have been responsible for the advancement of different areas of society and the benefits that were created. Hence the importance of embracing new frontiers and expanding our minds. If we do not, humanity will become stagnant and degeneration will follow.

Consequently at Sunrise we endeavour to help the children realise the importance of expanding their mental horizons.

To reinforce these three areas of internal growth in the daily lives of the children at Sunrise, three words are used: wise, strong and beautiful.

For the children at Sunrise "beautiful" means: not wanting attention at the expense of others or their environment. This means being in harmony with others and the environment. Because if they never did things at the expense of life around them, then they would truly be living in harmony with life. This is what we mean by 'mentally' beautiful.

For children at Sunrise being "strong" is giving service to those less fortunate. We use the word strong because all too often the children who do service to those less fortunate are looked down upon by their peers as being 'sissy' or 'weak'. Those that are considered strong are those who are often the biggest bullies; children who are least likely to do service. We consider one does have to be

mentally strong to ignore such peer group pressure and help the child who is being made fun of. The same mental strength is not required for a bully.

For children at Sunrise being "wise" means making good use of the resources available and the trying hard overcome problems. One of the main ways the human race expands it's mental horizons and becomes wise, is by finding answers to questions or problems and making good use of the available resources.

P.S.

It is difficult to take extracts without missing important points.. so if you would like a copy to read send \$2.00 to Sunrise.

REFLECTIONS

REFLECTIONS I

I spend my hours, my days
In very similar ways, time passes
And do I feel You closer
Each tiny body that I bathe,
and feed and lay to sleep
Is it You I feel brush by my skirt,
call me to come and find You?
Is it You who comes home late
with printer's tempered mind?
And are You sitting smiling now
watching the peace of the evening?

REFLECTIONS II

Today, again, I felt it isn't enough
I must do more
Seize life by a broader beam
Rise a little higher.
Sing Your song a little louder
and a little sweeter.

REFLECTIONS III

Baba, it seems so difficult
To go further; to change even a little
Seems a long journey.
A past of trying, surrendering
Trying again, only to fall back
Exhausted in the quagmire of ego.

And When inertia comes, Nothing -
No, not even everything You have given
seems enough to overcome the desire
for more
I only lie here quietly now and yearn
to relive the excitement of that
first glance
The first shiver that shook my being
When I knew we were One.

A margii

STRIVING AHEAD

by Dada Anil Kumar

The Sadvipra

A sadvipra, as defined by Baba, is a spiritual revolutionary, one who adheres to the principles of Yama and Niyama and fights against all kinds of injustice.

In this world today, as always throughout human history, there exist great spiritualists; human beings of great stature. But however elevated a soul maybe, unless one incorporates the spiritual elevation of a saint with the spirit of a revolutionary one cannot be termed sadvipra.

However, it cannot be denied that great saints and sages do express this revolutionary spirit in differing degrees and that they play a vital role in human evolution, but they cannot always be equated with the true sadvipras, who have been far less in number than history's saints and sages. A great spiritualist comes to Earth and gives hope amidst a life of mundane struggles. They are often worshipped as gods and in this way furnish humanity with a belief in heavenly existence - but ultimately most of them alleviate very little the sufferings of the masses. For this a mighty sadvipra is needed.

To push society forward out of the quagmire of exploitation requires a sadvipra. The serene setting of a quiet Yogashrama is not the place for a sadvipra, their place is in the centre of chaos and confusion. Their peace is more difficult to achieve, for it is the peace born of fight.

Many of the world's religions have felt the hand of a sadvipra; Jesus, the embodiment of love, fought and died to establish a just social order. Often great spiritualists have aided in nurturing the fearless soul of these sadvipras. The characters of such saints as Ramakrsna, Yogananda and Anandamayi Ma bear testimony to the inspiring nature of such souls.

Even sadvipras must base their life and fight on love for the Supreme. The power to fight must be motivated by love and not hate. A sadvipra's struggle is not destructive but constructive. It is not reactive but active. Turning the pages of history we come across numerous examples where these solitary figures have confronted the oppressive forces of injustice, overcome them, and thus pushed the social cycle forward.

Beyond Religion

Now the call of the hour is a society





where the guiding reins are in the hands of these moralist-spiritual revolutionaries. This Sadvipra Samaja (Society of Sadvipras) would not be possible if Ananda Marga were to create only a missionary order, neglecting the backbone of society, the family people. If Baba were only a great sage He would probably do just that, but He is Dharma Guru; come to establish a new social order.

Just as Lord Shiva and Lord Krsna did, He will not bequeath any institutionalised religion to humanity as lesser sadvipras have done in the past, but due to His fuller expression of spiritual power and all encompassing ideology, Ananda Marga will go beyond the divisiveness of religions. Tantra, as given by Lord Shiva, has never degenerated itself into a religion. It is the lack of spiritual power of history's sadvipras, and the fact that human evolution had not then reached the point of creating sadvipras en masse to carry on their envisaged social order, that has up to now prevented the establishment of a universal society beyond institutionalised boundaries.

Jesus acknowledged his role as builder of a model church, one to precede the universal church. "Man is not far enough advanced in sacred thought to comprehend the Universal church, and so the work that God has given me to do is not the building of that church. I am a model maker, sent to make a pattern of the church that is to be..."

The mission of Ananda Marga could not be successful unless due importance were given to the establishment of; and harmony between, both family people and a sound missionary order. Baba has mentioned however, that Ananda Marga will have to give empha-

sis to creating missionary workers rather than family people, only because family life is a natural pattern of life and does not need encouragement, whereas people need encouragement to dedicate their lives as a missionary worker.

"Sadvipras are those who strictly follow the moral and social codes of conduct. Buddha laid great emphasis on setting up an ideal missionary order and neglected the creation of an ideal householder, while Mohammed created no missionary order at all. I want to create an ideal householder. Both are complementary for the growth of a harmonious and creative society.

Baba.

The success of establishing Sadvipra Samaj depends greatly on an intensely keen sense of unity between the two, especially in times of difficulties and troubles which we will have to face. We are all spiritual soldiers and we will all be called upon to make sacrifices. If we can make those sacrifices, then this sense of unity will be preserved and we will be that much closer to what we are working towards.

Complementary Lifestyles

The philosophy of Ananda Marga is compulsively social. In Tantra the ideal of spiritual progress remains utopian so long as it is not put into service. Though based on spirituality, any lifestyle must be socially orientated for there to be progress. This ideal is embodied in our pratik, the symbol of our ideology, and the symbol upon which we begin the spiritual path.

At first glance then, the lifestyle of a wholetimer would seem to contradict this idea; that they cut themselves off from the mainstream of society - separating themselves. This misconception has grown out of the historical role played by religious mendicants in the past. On the whole they have done just that. The entire history of Christian monastic orders, except for a few, is one of separation and isolationism - an effort to avoid the sins of the flesh. Ananda Marga does not refute the validity of a missionary order, but it does question the relationship of past orders to society.

The revolutionary missionary order of Ananda Marga, though based on the traditional order of the Tantric-sannyasin, has been created to render maximum social service. Ananda Marga Pracaraka Samgha is the co-ordinated body through which this aim shall be realised.

"To be indifferent to mundane duties or to fly this world with a stoic detachment is but a mental disease. They that want to give themselves up to divine contemplation in the caves of the Himalayas, leaving their hearths and homes err. The word sannyasa means to dedicate oneself for the attainment of good. When Brahma is everything, where is the justification for your leaving one place for another? Wherever you are, behave properly with everything around you. Hence to be callous about family and society is completely contrary to Brahma sadhana."

Baba

The rules and regulations guiding wholetimes life have been formulated with this view in mind - of rendering maximum service... They also help the worker maintain psycho-spiritual parallelism. Psycho-spiritual parallelism conceived in the conscious mind is ideology. There are no two ideologies. All spiritual paths express the one ideology, of attaining Brahma, in lesser or greater degrees.

The wholetimer of Ananda Marga tries to always maintain a psycho-spiritual parallelism and thereby express the ideology in its fullest expression - untainted by his own mental colour. This is far more difficult for a family person to achieve, let alone maintain, simply because they must keep a psycho-physical parallelism so much of their time. Thus we see a balance and harmony between family life and wholetimer life; one complementary to the other.

"A family man is like a strong tree who draws his strength himself while the sannyasi is like the vine which twines around the tree for its support."

-Baba

At present society is inclined to repudiate the worthiness of a wholetimer's lifestyle because of past negligence towards society shown by the missionary orders which gradually retreated from social involvement. This is understandable. But a time will come when the revolutionary and unique order of Avadhuta and Avadhutika will not only be accepted but will take a leading role in the administration of society.

All moralists, who are striving to emulate the ideals of the sadvipra, and are not thinking to become a renunciate, should strive to render maximum social service according to their capacity by taking up key positions of influence in society wherever possible. Such key roles exist as doctors, teachers, artists, writers, legislators and in many other fields. As Baba says all spiritualists, in fact all people, should marry unless they have good reason not to. Becoming a renunciate or householder means to take on the responsibility which life implies. There is no third way. In 'Guide to Human Conduct' Baba mentions those people who are already heavily engaged in fulfilling some ideal and advises them not to marry since they would be unable to fulfil family responsibilities, but it should be remembered that this refers to

people who already find themselves in such a position before having contemplated marriage, or for that matter, the life of a renunciate.

"How will you conduct your life? Sannyasi follow sannyasi dharma, serve people and performmsadhana most diligently. Householders follow householder dharma, serve people and perform sadhana most diligently. I am speaking clearly that to follow householder dharma is not a sin, it is not less than sannyasi. Householders protect Dharma and sannyasis serve them by their self-renunciation. That is why householders respect them. I am directing my boys and girls that there are two ways, either revolutionary marriage or come as workers. There is no third way." Baba

The Acarya

Now what is the relationship of an Acarya to householder and wholetimer life? The word 'acarya' denotes ability and activity and - 'Acaranat pathayati yah sah acarya' - the acarya is one who teaches by example. Baba says the persons who teach (such) well-regulated behaviour to others by their own conduct are called acaryas.

In both family life and wholetimer life we have acaryas. Fundamentally an acarya is the representative of Marga Guru, having been charged with the responsibility of imparting the lessons of yoga sadhana. In this connection their duty is to maintain a proper example, to represent the ideal of their respective lifestyles as wholetimer or family person.

It is worthwhile to mention here the requirements for family people to become Acaryas, remembering at the same time that these points are the ideal for which all householders should work and that they are 'the minimum and essential qualities' a Grhii (householder) trainee needs for undergoing training as Acarya-

1. S/he must have immense social reputation for strict adherence to 16 points as prescribed by Grhiis.
2. S/he must earn his/her livelihood by physical or intellectual labour.
3. Local margiis must unanimously say that s/he is a Sadvipra.
4. S/he must spend at least 5% as AVASHYADA'NAM (for general margiis the percentage of AVASHYADA'NAM is 2%).
5. S/he must be a married man/lady and the marriage must have been as much revolutionary as possible.
6. S/he must have reputation in feeding others without incurring any loan
7. S/he must always be a neat, clean well-dressed man/lady avoiding unnecessary ostentation (unnecessary show).
8. S/he must pass part 'C', part 'B' and part 'A' before being declared an Acarya.
9. S/he must have undergone much suffering for the cause of Bhagavad Dharma.
10. Syllabi and other course of training shall be just like WT Acaryas and training shall be imparted in a particular training centre, started especially for this purpose.
11. S/he must not be impotent, sterilised or eunuch and should have sufficient number of children.
12. If having more than three children, s/he should be mentally ready to spare one for missionary work (the final selection, however, depends on the mood and qualification of the child and not its parents, because the child may or may not like the hard and adventurous life of a missionary worker).

Note: The above quoted 12 essential qualities shall never be slackened, waived nor shall there be any special case for any particular individual.

APPEAL DECISION

TWO FAMILIES

Quotes of BABA....

"you see, as far as spiritual elevation is concerned, there is no difference between the householder and renunciate. It is really a question of sincerity in spiritual practice. But the task of a family man is more difficult; he has to serve both his small family and his universal family. For the renunciate, there is only the universal family to serve, but the family man must always maintain a balance between his small family and his large family. He cannot neglect either one."

"Family is of two types, small and big. You have equal duty for both. Whatever you do for the small family the same you should do for the big family."

"Every person should marry if there be no convincing reasons against marriage. A decision for marriage should be taken with full consideration of one's own physical, mental, and financial conditions and other circumstances. It is improper to exert any pressure on anyone in matters relating to marriage. But I must add, that for him in whom the spirit of dedication to the universal family has arisen, the path of renunciation alone is suitable. A family man cannot serve the universal family 100%, he must attend as well to his small family. To dedicate oneself completely to the universal family one must follow the life of the renunciate."

BABA

On October 7th our brothers in Long Bay Jail, Sydney, had their Appeal heard before the Criminal Court of Appeal.

The brothers themselves were trying not to harbour false optimism regarding the outcome, so it came as no great surprise on October 21st when a completely negative decision was handed down. Nonetheless, they were certainly anxiety filled days between the Appeal and the decision's announcement. There were a number of points on the Appeal, but not one of them went in favor of the brothers.

A lot more details will be known after the brothers prepare a submission on the Appeal. As soon as they heard of the decision, the brothers prepared the following press release:

"We reject the false verdict. We call upon the NSW government to re-open the case and hold a full inquiry into the facts. We are preparing a submission to support this call."

Sydney margiis are regularly visiting the brothers in the jail to give them added satsaunga and encouragement. The margiis themselves get a good deal of inspiration from visits. Dada Anil also conducts DC most Saturdays in the prison chapel. One new margii brother in the prison, 'Babu' (who is from India) conducted a survey of other 'religious' services held in the chapel. He found that Ananda Marga DCs command a higher attendance than any other church. Who said Ananda Marga was a minority group!

On behalf of all margiis in Suva Sector, and in fact around the world, PRANAM extends its warmest greetings and encouragement to our brothers who are making this great sacrifice for Dharma. Let us all remember the greatness of their action in remaining firm in their ideology.

“SHANGHAIED”

On Sunday Nov.2 both Narada and Govinda were suddenly transferred to separate prisons in the middle of the night. The whole episode smelled fishy to say the least. Although it is normal procedure to classify prisoners at this stage, the manner in which it was done is beginning to reveal some marked deceit. After the decision on their appeal was handed down, Dada Anil Kumar wrote a letter to the prison officer concerned with classifications giving grounds for not trans-

ferring the brothers. The reply stated that the 'Classifications Committee' would interview the prisoners and classify them accordingly. The officer who wrote the letter also stated that Dada Anil's grounds would be put to the committee to consider when making their decision. Well, we since found out that there was no interview at all. Instead they were quietly hustled out in the middle of the night. We shall be investigating the situation with keen interest.

SECTORIAL REVIEW

Brisbane Region -- Didi Cinmayii and Dada Bhattaraka hit the North

The tour began in Brisbane itself with Dharmacakra and the Jatakarma ceremony for the two children of Om Prakash and Kevalya. Kevala had prepared the way for this tour and he joined us all the way. Nambour was the first stop. We spent 2 days at the Samachi Healing Centre near there, a spiritual community where classes and instruction in kirtan, tandava and Kaoshikii were given. Four of the permanent residents were initiated and two others. From there we drove on to Gladstone where we stayed with a new margi. In Gladstone there are only two margis but both are serious about their practices. Two Dharmacakras were held and plans were laid for pracaar efforts in the city next month. Then on to Rockhampton were Kevala had set up a lecture at the Advanced Education Centre. Four persons attended the lecture and one was initiated.

We left Rockhampton the same afternoon and went our way to Mackay. It was late and the distance was far, so we camped on the beach near St. Laurence. It presented an eerie spectacle in the spring moonlight.

The tide was full and many trees appeared to be growing in the water. The timelessness and quiet brought a solemn feeling to us. It was a tantric place, weird, unearthly. Had we driven on through some time barrier to another age and far-off place? With such thoughts in mind we did our Sadhana and slept.

Moonlight and tired eyes were perhaps accountable, we decided, for



Didi Cinmayii teaching Kaoshikii during 16 points seminar at the Samadhi Healing Centre near Nambour.

when we saw the beach in the morning it looked quite ordinary. After a very nice meditation we were on our way to Mackay.

We visited the St. Vincent Home for the Aged, where one young man is staying, confined to a wheelchair, but extremely interested in yoga and meditation. After visiting with him we spoke with the Mother Superior and arranged a concert for the old folks. That was presented the next day. About 25 residents of the home enjoyed traditional folk songs, a few spiritual songs and Baba Nam Kevalam kirtan. They were all very appreciative and the staff enjoyed it too. In the evening that brother staying there took initiation at our Dharmacakra, along with one other. An Introduction to Yoga slide show was shown and a talk given on Bhagavad Dharma. Everyone agreed that the positive energy of DC was something they liked very much and also needed, so a weekly program was set up and the unit began to take shape. Just before leaving one sister decided to travel with Didi. Kiran was with us all the way to Cairns and back and took an active part in our pracar.

In Townsville we had a university lecture attended by 6, with 3 taking initiation. A seminar was arranged by Dada at the same time as Didi's Sister's Strengthening Workshop, attended by 2 and 10 respectively. Two Dharmacakras and collective vegetarian meals were held and the unit was reformed. Krsna will be giving philosophy class for one hour each week before DC. Mackay and Townsville were very inspiring experiences.

Then on to Cairns. For various reasons we could not meet the several contacts we were hoping to, so no formal program was made. However, we did visit the CYSS and gave instruction to two young people there. We should mention that in Mackay we also visited CYSS and had a successful program for 6 people there, 2 of them taking initiation and 2 others learning Baba Nam Kevalam meditation. All learned asanas.

In Townsville also we tried to set up something at CYSS but there was no chance. However, several young people did express interest.

Realising there was no way to hold a program in Cairns itself, we journeyed out to the Atherton Tablelands to the Cosmic Community, a small commune in one of the most beautiful of places. There one Margi sister, Chandrama, has just been constructing her own Teepee in a lovely setting of peace and solitude. A house-warming ceremony was held there. Didi presented Chandrama with a beautifully hand-woven pratik and prasad from Baba. It was a moving experience. Chandrama explained for us the meaning of the Teepee, and how the entire structure is really a spiritual entity, always reminding one of the true goal of life.

It was a long drive home after that. We stopped briefly in Mackay where Kiran lives, then visited Gladstone Margis, for a few hours, spending the night in Nambour and dropping by the Samadhi Center for a little while the following day. We returned tired but very pleased and inspired, to Brisbane for a day, then on to Ananda Palli for a quick visit and thence on to Sydney for the RDS.

'A Nervous Christian Objects'
Sydney Region

There has been a good amount of pracar around Sydney town these days. Dada Anil has given about 6 public talks which were publicised through posterizing shops in pre-planned suburbs. Margis are following a system where they organise a cycle of 2 or 3 talks in 2 or three suburbs adjacent to each other. The talks have to be scheduled in the same week so that people interested in attending a course can all start together the following week. At one talk a brother asked if Dada was from Ananda Marga, to which Dada replied 'Yes'. Another brother then asked about "all that terrorism in the newspapers"? Dada tried to downplay the issue and it was fortunate

because nobody seemed to pick up on it anyway. In fact, just after the brother asked about the 'terrorism', another lady asked 'What's that?' (meaning Ananda Marga).

Something of a unit was also initiated in Armidale, a big university town in northern N.S.W. A public talk was attended by 16 people and was followed by a one day seminar. Just before beginning the seminar one unknown brother came up to Dada and nervously confronted him "I have something to say to you?" Dada asked what it was and the brother courageously stated "In the name of Jesus Christ I rebuke you for all you stand for and all you do?" Others in the room were a little bemused. Dada simply asked if that were all and the brother, who seemed on the verge of turning tail and fleeing, replied 'yes' and promptly departed. Nonetheless, the seminar was well received.

There are a couple of courses going in Sydney as a result of the public talks given, and a few people are doing their sadhana regularly. Dada has also been invited back to Armidale for a weekend retreat. As well as that, another contact was made with a community in northern NSW which also requested a similar seminar to the one in Armidale.

South Island pracar is going well and a retreat has been organised. Radha and Harideva have just opened an emergency relief home for children in Nelson, in order to keep care of children for short spaces of time. Their house is used approximately once or twice a fortnight for this purpose. Also, the AMJAS school run by Radha is gaining much support with the local community.

The farm near Auckland has been named Horizons Community and will soon develop into a dynamic Master Unit. Also, the Margiis in Auckland are negotiating to purchase a jagrti in a central position of the city, the house will have about 2300 sq. feet. A carob bar industry is starting there and much pracar is being done, with the best results on the North Shore.

The RAWA House is moving along but is in desperate need of Margi workers to do the programs. It will probably close for 2 months over summer and we hope to reopen it in February with lots of dynamic energy. The Region is moving very fast now, and with the carob blocks continuing to flow into the country the energy should be maintained for quite some time.

The Carob Caper - Wellington Region

This period began with Dada Vacaspati leaving Sydney airport to return to N.Z. Because he was many kilos over the allowed baggage weight he had to put 24 carob blocks (ordered by Margiis) in all his pockets. As he passed through the metal detector the machine went a bit wild and he was called to the side by a guard. The guard then proceeded to find a bleep noise on his scanner as he passed each pocket, the end result being that Dada had to empty all 24 carob blocks on to a table with passersby looking strangely at him. Needless to say the situation was embarrassing!

A New Approach - Melbourne Region

The last two months in Melbourne Region have seen a continued growth of Melbourne unit - we now have 30-40 margiis at D.C. and are looking for a new jagrti - one of the reasons being that our D.C. room is not big enough.

The sisters' school "Rainbow Progressive School" is getting more students and is also looking for larger premises.

Pracar has been most successful through personal contacts and house talks, especially at Preston Institute Chiropractic College

which Dinesh and Indra Deva (and formerly Devadasa) attend. We now have 4 margiis and others are showing interest. Two talks have also been given at the psychiatric hospital where Suresh works, and also takes a yoga class. Dada Nalinaksab talk was attended by 15 patients and staff. We were invited to come again, so Jitendra gave a lecture to a group who wanted another visit from an Acharya. This was arranged for Oct. 16. Already several are interested in initiation.

A retreat was held in the Melbourne hills which was attended by 28 and was a most uplifting experience for all.

Tasmania

Dada Nalinaksa visited Launceston and Devonport, then Norfolk and Hobart on his tour of Tasmania. The new places are developing slowly but surely - one brother was initiated in Devonport and 2 talks are being arranged for Dada's next visit - one to a religious studies class at the Matric College.

In Launceston a slightly different approach is being taken, since there is a general wariness of becoming involved in any particular group or sect. One brother there is arranging an "Open" meditation group for people practising or interested in any type of meditation. He has a lot of contacts and friends (he himself practises T.M.) and is arranging a meeting for Dada's next visit.

Hobart was to be the scene of another novel approach to pracar along similar lines. The margiis there were renting a room in the city where we planned to start a "lunchtime Meditation Centre" directed at office workers who are particularly uptight by lunchtime, appealing to them on a very low key: relaxation, tension and stress reduction. A leaflet was designed for use in offices and businesses. However, after Dada visited, a slanderous and melodramatic article in "The Tasmanian Mail" entitled

"Cult Danger - New Warning" appeared and this sparked off a bit of anti-cult hysteria all over Tasmania, as a result of which we were evicted from our premises in Hobart city: BABA NAM KEVALAM. However, we are fighting back with letters to the paper, etc.

The stall at Salamanca Market is getting some new making, including soon that we are making, including bellows for fires, and some rather unique ornaments (hopefully photos next issue).

Once again, the most successful pracar was through personal contacts of margiis. The same was true of Adelaide where Dada gave talks in Clearlight's Renaissance Universal Centre and at the home of some margiis in Moana (a seaside suburb of Adelaide).

Bhajan parties were also held in Hobart and Adelaide and were much enjoyed by all. For maintaining spiritedness and devotional zeal this type of activity is excellent.

Clearlight is undergoing renovations. A hole is being knocked in the wall to provide access to the new store-room at one end of Clearlight's new "Renaissance Universal Centre". A working bee was held there during Dada's stay, and was much enjoyed by all. A lot of work has been done there by margiis and other Clearlight workers on weekends on these improvements. The new RU centre is being used on some evenings for AM philosophy classes, Prout classes, Acarya talks and "Seed Action Group" meetings (an action group centred around the issue of seed patenting).

A RAWA Concert-cum-Christmas party for Clearlight customers and staff is planned for early December. It is hoped that the RAWA concerts will become a regular activity.

It seems the main lesson to be learned from this tour is that there is tremendous scope for successful pracar through margiis organising house talks for acaryas or talks at institutions they are involved in.

BABA'S HOUSE

Baba has given a name to His house in Calcutta: 'Madhu Malainca' means 'Abode of Charm', and He has converted a large portion of the house into a Botanical Research Institute and Art Gallery. In the Research Institute the work has already commenced for development and improvement in plant life both quality-wise and variety-wise. Margiis are therefore requested to collect and send native seeds, books on botany, and related equipment which could augment the research work.

The Art Gallery comprises paintings, wall-handings, sculptures of both Oriental and Occidental origin.

Baba is taking great interest in plants, art and culture and very often refers to these subjects in His talks and conversations.

He wants separate collections of sculptures from 'Krsna-Liila', 'Shiva Liila', as well as collections from 'Buddha Kuinja', 'Ravindra Kuinja' and 'Krsna Kuinja'. They are asking for large amounts of money to fulfil this wish of Baba's in refurbishing and modifying the house.

These projects are further extensions of Baba's plans, since He has already begun a Museum in the house. Every Sunday Baba has a programme of his garden, Art Gallery and Museum when he invites the Bhakti Pradhanas of those Bhuktis close-by, three college students, two of whom are margiis, three ladies, a representative of RV, RAWA and Samaja, and one or two non-Margii gentlemen who are active sympathisers of the organisation. Anyone visiting India may be able to attend, if they are active in the organisation.

BUDDHIST VISITOR

Didi Bhavashrii is improving her french very quickly and can already speak comfortably with people. She is doing much pracar around Noumea and Bourail where a class will begin shortly.

For two months there was one Buddhist monk staying in Arati's house. That was until very recently. He was an old man of 65 years, originally from Germany. He had travelled much in his lifetime and at onetime was tortured by the Vietnamese communists.

In Noumea he was not getting support from his friends and this is how he came to know Arati, and become friends with the margiis. He was scheduled to leave Noumea and had mentioned that he would like to remain until his life expired. As it happened, the day before leaving he had a heart attack and expired shortly afterwards. His friends asked Didi to perform the Shraddha Ceremony for the dead, which she complied with. He will surely become a margii in his next life.

SYDNEY NEWS

Recently we were invited to a tutorial for first-year medial students to discuss our reasons for birthing our two children at home.

The discussion was exciting with the students asking such questions as "Isn't it dangerous to be on a vegetarian diet while you are pregnant?" etc. The reason for the excitement was that as we were answering their questions and commenting on our experiences, we could clearly see the opportunity BABA had given us to stress the need for change in society and how so many problems can be solved in a loving family envircment.

Hopefully these students will finish their studies, (do sadhana), and become doctors to aid suffering humanity. They are needed!

Prabha & Mohan.

Addresses

SUVA SECTORIAL OFFICE

279 Chalmers St.
Redfern, NSW 2016
Ph. (02) 698-7627

ACARYAS

Sectorial Secretary
Ac. Japasiddhananda Avt.
c/o Sectorial Office
Ac. Nalinaks'a Brc.
c/o Melbourne RO

Ac. Va'caspati Brc.
c/o Wellington RO

Ac. Nityapriya Brc.
c/o Sectorial Office

Ac. Krsnasevananda Avt.
c/o Perth RO

Ac. Puskara Brc.
c/o Guam RO

Ac. Nirainjana Brc.
c/o Wellington RO

Ac. Anil Kumar Brc.
c/o Sectorial Office

Ac. Mayatiita Brc.
c/o Guam RO

Avta. AnandaSampurna Ac.
c/o Global GVTC

Brcii. Cinmayii Ac.
c/o Sectorial WWD HQ

Brcii. Bhavashrii Ac.
c/o Suva RO (Noumea)

SPECIAL PROJECTS

ANANDAPALLI
PO Box 3
Severnlea, Qld. 4351
Ph. (076) 83-5207

RAWA HOUSE
301 Cuba St.
Wellington
New Zealand
Ph. 84-4336

SECTORIAL WWD HQ GLOBAL GV TRAINING CENTRE

36 George St.
Fitzroy, Vic. 3065
Ph. (03) 41-5514

BRISBANE REGION

AM (Brisbane)
37 Cochrane Rd.
Paddington, Qld. 4064
Ph. (07) 36-7342

GUAM REGION

AM (Guam)
PO Box 8766 Yona
Guam 96914 USA

MELBOURNE REGION

AM (Melbourne)
Regional Office
306 Brunswick St.
Fitzroy, Vic. 3065
Ph. (03) 41-4767

AM (Hobart)

c/o Jivamukti
10 Haigh St.
Lenah Valley, Tas. 7008
Ph. (002) 28-7022

AM (Adelaide)

c/o 12 Torrens St.
College Park, SA 5069
Ph. (08) 42-1637

PERTH REGION

AM (Perth)
c/o Prem Kumar
60 Chatsworth Rd.
Highgate, WA 6001
Ph. 328-6657

SUNRISE COMMUNITY SCH.

1 Perentie Rd.
Belrose, NSW 2085
Ph. (02) 452-2643

CLEARLIGHT WHOLEFOODS

201A Rundle St.
Adelaide, SA 5001
Ph. (08) 223-6362

SUVA REGION

AM (Noumea)
c/o 13 Rue de Velodrome
Noumea, New Caledonia
Ph. 26-1516

SYDNEY REGION

AM (Sth. Sydney)
c/o 279 Chalmers St.
Redfern, NSW 2016
Ph. (02) 698-7627

AM (West Sydney)

8 Brooklyn St.
Burwood, NSW 2134
Ph. (02) 745-1282

AN (Nth. Sydney)

c/o 1 Perentie Rd.
Belrose, NSW 2085
Ph. (02) 452-2643

AM (Leeton)

PO Box 400
Leeton, NSW 2705

Brothers in Long Bay

Jail- Narada, Govinda,
Vishvamitra, Pranava
PO Box 13

Matraville, NSW 2036

WELLINGTON REGION

AM (Wellington)
Regional Office
PO Box 6096, Wellington
New Zealand Ph. 844336

AM (Auckland)

21 Asquith Ave.
Mt. Albert, Auckland
Ph. 894-988

.....addresses continued

BABA

Shrii Shrii Anandamurti
162/118 Lake Gardens
Calcutta 35
West Bengal, INDIA

GLOBAL HEADQUARTERS

Central Office
511 Jodhpur Park
Calcutta 68
West Bengal, INDIA

GLOBAL WWD HQ

25A Southend Park
Calcutta 29
West Bengal, INDIA

SECTORIAL OFFICES

BERLIN SECTOR
Koburger Str. 5
1 Berlin 62
West Germany

CAIRO SECTOR
P.K. 38
Findikli, Istanbul
TURKEY

GEORGETOWN SECTOR
Rua Paolo Bregari 194
Bairrol Piranga
Sao Paulo, BRAZIL

HONG KONG SECTOR
PO Box 4378, HONG KONG

MANILA SECTOR
PO Box EA129
Ermita, Manila
PHILLIPINES

NAIROBI SECTOR
PO Box 328
Mamprobi, Accra
GHANA

NEW YORK SECTOR
854 Pearl St.
Denver, Col. 80203
USA
Ph. (303) 832-6465/3223
323-6466

HORIZONS...HORIZONS...HORIZONS...HORIZONS...HORIZONS

The Horizons staff would like margis who
have any of the first issues lying around
(if they are in good condition) to bring
them to the UKK. They don't have any and
need them for Tanelorn. Take a look in
the jagrti....

SUPPORT *Pranam* SUBSCRIBE TODAY!

Please find enclosed cheque/money order for \$

NAME.....

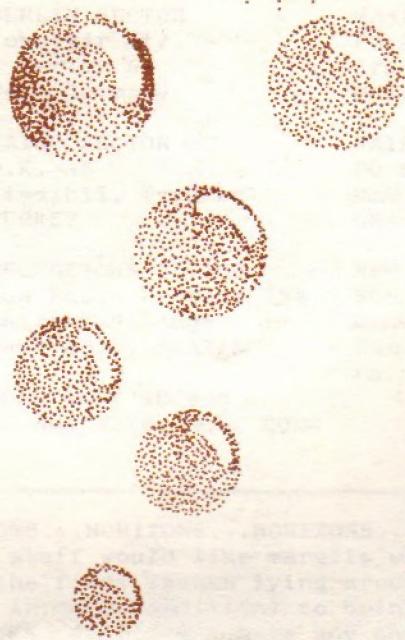
ADDRESS.....

Send to PRANAM, 279 Chalmers St. Redfern NSW 2016

(make cheque payable to Ananda Marga Publications)

Subscription for 12 Issues: \$15 within Australia
\$18 overseas surface
\$18 airmail New Zealand
\$28 overseas airmail

BABA



Bába Nám Kevalam



SUPPORT JAZZ & SUBSCRIBE TODAY!